1:Gallin E-4,5 (1957-1958) 1966
AD5 Taiwan Hokkien AD5

Thus, by reason of their *tsu* or other patrilineal relationships and their physical proximity, such groups within the village tend more easily to become cooperating units in many phases of their daily lives. In addition to the small amount of corporate land which one of the village *tsu* groups owns, some *tsu* (and, more frequently, patrilineal relatives who have recently divided into separate households) may continue to share certain expensive farm implements or may even buy them cooperatively. Such implements will usually be rented out to a nonrelated villager, but they will be lent out without charge to a *tsu* or other patrilineal relative as long as there is no bad feeling between the two related families. Therefore, a member of one of the two Shih families which is not affiliated with the other two Shih *tsu* and which lives in a separate part of the village—but which recognizes a shared mainland ancestor with one of the Shih *tsu*—receives the loan of the latter's threshing machine without charge. Although they do not recognize an actual *tsu* relationship with him, they do feel he is more than simply an ordinary *ch'in t'ang*, and thus they lend him things which others would normally pay to use.

Patrilineally related families are also more frequently willing to lend each other small amounts of money without any interest charge, and it is very common to find such families, again especially those which have recently divided, cooperating in odd chores which demand more labor than any individual economic family may have available. As mentioned in Chapter 3, they frequently exchange labor at harvest-time—possibly without counting a day for a day. In one case, a joint family which had a married son in the army divided itself economically, thus leaving the soldier son's wife and child on their own. This division was initiated by the wife, who did not get along with the family and thought she could manage better alone. After the division, however, she very soon found herself unable to manage, and it was necessary for her husband's father and brothers and *ch'in tsu* in the village to help her. The villagers were critical of her; they felt that before division, as one family, the others had to help her as a matter of course. But once the bond was broken, she had to seek their help and in so doing incurred an obligation to them and lost some face.

Weddings bring forth the most obvious form of cooperation between patrilineal relatives. There are great festivities on such occasions, and the family of the bride or groom entertains many people, especially *ch'in ch'i* and friends from outside the village, at a banquet. At such times the family needs a great deal of extra help in serving the food to the many guests and in acting as hosts. Patrilineal relatives play an important part on these occasions, since they do not need to be formally entertained as do *ch'in ch'i* and friends from outside the village with whom there is a more formal relationship.

511 talked to the township office about its acquisition.

842 Although both Liao Kao-mu and his mother are upset, his wife is currently employing an Intrauterine Device in order to prevent pregnancy. Liao wants another child or two, at least one boy, but as he says, there is not much one can do about it. His wife says she will probably have another child when the baby of the family is about three or four years old.

511 [383] [592] 511 463 465 A third contrast is with the family of Lin An-hwei, a Mainlander who is an adopted-in husband. In his home are his wife, her parents, and his four children. He is a skilled dynamiter in the mine and earns $100.00 per day or an average of about $2,600.00 per month which would be sufficient to put the family in the middle status group in the village if Lin were not a Mainlander. He does no farming but does help around the house by tending the children. His wife has a small vegetable garden (about 20 feet square) for the kitchen and also works as a laborer picking tea and weeding and earns about $5,000.00 [434] per year. The family income totals over $31,000.00 each year.

511 736 However, the family is deeply in debt because the two old parents are nearly blind and have recently had heavy medical expenses. The current situation in this family illustrates the previously discussed problem of the high dependency ratio in the village. Four small children

511 and two nearly-helpless old people are all dependent on
• 736 the labor of two mature adults, one of whom must spend a major portion of her time in nurturing activities.

511 The family diet is fairly rich and Lin An-hwei
[262] shares a bottle of beer each evening with another village
[273] Mainlander. Since the bottles are big, they take turns
[435] buying one but the cost to Lin's family still exceeds $250.00 per month. Before the recent medical expenses put them so far in debt, the family was doing quite well finan-
[525] cially but was not investing in land or business. They ate well and Lin gambled once a month with five Mainlanders who lived in the area and he also bought many lottery tickets. His gambling and participation in the lotteries have ceased but he continues to drink.

[838] The expensive medical treatments have been given up as part of the immediate plans of waiting for the old ones to die. After paying for their burial expenses, there are no further plans other than discharging the family debts.

511 The final contrast is with members of the lowest
62 class group in the community in terms of economics al-
565 though the village class structure is not sharply demarcated. Villagers will usually claim that everyone is nearly the same in the village but when pressed, will point out a few families who are somewhat richer than average and several families which are very poor but usually